

SAILORS' ^{THE} MAGAZINE



AND SEAMEN'S FRIEND

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FIFTY-FIFTH ANNIVERSARY.

The Fifty-fifth Anniversary of the AMERICAN SEAMEN'S FRIEND SOCIETY was celebrated on Sabbath evening, May 6th, at the Broadway Tabernacle, 34th St. and 6th Ave., New York City. An audience, goodly in numbers and representative quality, listened with close attention and evident edification to the annual sermon then delivered, which is printed herewith in accordance with the request of the Society at its Annual Meeting held on the succeeding day. The sermon will also appear in connection with the publication of the Fifty-fifth Annual Report of the Society. Prior to its preaching, a review of the Society's work for the twelve-month ending March 31st, 1883, was read by Rev. S. H. HALL, D. D., the Society's Secretary, as follows:—

SUMMARY OF

FIFTY-FIFTH ANNUAL REPORT,—MAY 7th, 1883.

THE AMERICAN SEAMEN'S FRIEND SOCIETY, which was organized in 1828,—was chartered by the Legislature of the State of New York, in 1833,—making this the FIFTIETH YEAR SINCE ITS INCORPORATION. From that time until now it has been steadily prosecuting its work, with significant tokens of the Divine favor, and ever widening and acknowledged usefulness.

In the MISSIONARY WORK of the Society during the FIFTY-FIFTH year of its history, the *Chaplains, Missionaries, Bible and Tract Distributors, Colporteurs, Helpers* and others, who have been aided (wholly or in part) from its Treasury, have wrought on the Labrador Coast of North America;—in the countries of Sweden, Norway and

Denmark;—at Hamburg in Germany;—at Antwerp in Belgium;—in France, at Marseilles and Havre;—at Genoa and Naples in Italy;—at Yokohama in Japan;—in the Sandwich and Madeira Islands;—at Valparaiso, S. A.;—and in the United States, at Portland, Or., and on the waters of Puget Sound;—also in the ports of Galveston, Tex.;—New Orleans, La.;—Pensacola, Fla.;—Savannah, Ga.;—Charleston, S. C.;—Wilmington, N. C.;—Norfolk, Va.;—and at Boston, Mass.;—as well as in the cities and vicinities of New York, Jersey City, and Brooklyn, including the U. S. Navy Yard,—numbering forty-two laborers at thirty-one seaports;—eighteen foreign, and thirteen domestic. The labors of these devoted men have been blessed to the rescue, comfort and conversion of very many seamen. They have preached the Gospel in Bethels and on ship-board, have visited sailors in the fore-castle, hospitals, and elsewhere, conversing with them, giving them the Scriptures, and in every possible way befriending them, with reference to their temporal and spiritual good.

We acknowledge, with profound gratitude to God, our helper, the general progress of the year which closed on the 31st of March last. The Mariner's Home and Bethel at *Portland, Oregon*, which, under the energetic exertions of Chaplain STUBBS, has been in process of construction for several years, and towards which the parent Society contributed \$1,000, was dedicated with appropriate services on the 9th of May last, and has already realized the success that was anticipated for it. The extension of our commerce to the North-west calls for like Bethels and Homes at *Seattle*, and *New Tacoma, W. T.*, where local auxiliary organizations are taking hold of the work with a zeal that deserves substantial encouragement.

From various quarters in this and other countries, calls have been made upon the Society to enter doors of usefulness, increasingly numerous and promising.

LOAN LIBRARY WORK.—During the year the Society has sent out SIX HUNDRED AND FORTY-EIGHT loan libraries, (of which TWO HUNDRED AND SIXTY-FIVE were new, and THREE HUNDRED AND EIGHTY-THREE refitted) containing 11,838 volumes, and placed on vessels carrying 10,232 seamen. This makes the whole number of new libraries sent to sea from the Rooms of the Society at New York City, and at Boston, Mass., from 1858-9 to April 1st, 1883, 7,764, and the reshipments of the same, 8,100, the total shipments aggregating 15,864. The number of volumes in these libraries was 419,420, accessible by original shipment to 301,425 seamen. Of the whole number sent out, nine hundred and forty-three libraries, with 33,948 volumes, have been placed upon United States Naval Vessels, and in Naval Hospitals, and have been accessible to 107,995 men. One hundred and six libraries have been placed in one hundred and six Stations of the United States Life Saving Service, containing 3,816 volumes, accessible to seven hundred and forty-two Keepers and Surfmen. In the record of results from our Library Work for the twenty-fourth year of its systematic prosecution, there is no abatement of encouragement and cheer.

NEW YORK SAILORS' HOME.—This Home at 190 Cherry St., is the property and

under the direction of the Society. It was opened in 1842; reconstructed, refurnished, and reopened in 1880, and is now unsurpassed by any SAILORS' HOME in the world. During the past year it has accommodated 2,003 boarders. These men temporarily deposited with the Lessee, \$21,267, of which amount, \$7,147 were sent to relatives and friends, \$1,897 were placed to their credit in the Savings Banks, and the balance was returned to the depositors.—The whole number of boarders since the HOME was established is 102,713, and the amount saved by it to seamen and their relatives during the forty-one years since its establishment, has been more than \$1,500,000. Shipwrecked sailors are cheerfully provided for within its doors.

Its moral and religious influences cannot be fully estimated, but hundreds of seamen have there been led to Christ as the Sinner's Friend and Savior. These results have come, under God, from the facts that family worship has always been regularly maintained in the chapel of the Institution, accompanied by other religious meetings, and evangelistic labor. During the past year, as heretofore, missionaries have been steadily in attendance at the Home; daily meetings for prayer have been held, and stated temperance and devotional meetings have been sustained on Monday, Wednesday and Saturday evenings of each week.

SHIPWRECKED AND DESTITUTE.—At the SAILORS' HOME, and at the Rooms of the Society, there has been expended, during the year, for the relief of shipwrecked and destitute seamen, and of seamen's families and widows, the sum of \$788.61. Seamen discharged from the hospitals as incurable, and some permanently disabled from accident or other causes, have been provided, as heretofore, with transportation to their friends, assisted in their applications for admittance to the Sailors' Snug Harbor, or aided in such other ways as their necessities demanded. Burial permits have been issued in the case of seamen who have died in hospitals and boarding houses.

PUBLICATIONS.—The Society has published during the past year, 81,000 copies of the SAILORS' MAGAZINE:—and for gratuitous distribution among seamen, 18,000 copies of the SEAMEN'S FRIEND; with 145,000 copies of the LIFE BOAT for the use of Sabbath Schools. It has also printed for distribution, 1,000 copies of its Fifty-fourth Annual Report, and numerous tracts and leaflets illustrating and emphasizing its work.

U. S. NAVAL ACADEMY, ANNAPOLIS.—In making acknowledgment for the books sent in 1882, to the last graduating class at the Academy,—Cadet-Midshipmen and Engineers,—through this Society,—Rev. J. S. WALLACE, U. S. N., then Chaplain at the Institution, states that "the presentation took place on the last Sunday of the Academic year, in the chapel of the Institution, in the presence of a large congregation. Each cadet came forward to the chancel, to receive his designated gift. The volumes cannot but be useful, for the recipients will keep them by them, and will value them the more as they advance in intelligence and understanding."

SPECIAL GRANTS.—As in past years, the Society has continued to respond, to the extent of its ability, to applications for help from Auxiliary Societies; and from inde-

pendent seamen's missions and individuals in the Naval and merchant service, when such help seemed to be worthily called for.

FINANCES.—A statement of receipts and expenditures is made by the Treasurer at each monthly meeting of the Trustees, and upon approval is referred to an Auditing Committee. These monthly statements for the year just closed, have been examined, and pronounced correct. During the year ending March 31st, 1883, the disbursements of the Society for Missionary Work, Publications, Loan Libraries, expenses, investments of Legacy received for Permanent Fund, etc., amounted to \$79,455.55. The receipts from all sources, inclusive of balance from preceding year, amounted to \$80,762.60.

LIFE MEMBERS AND LIFE DIRECTORS.—Thirty-three persons have been constituted Life Members, during the past year, by donations of \$30, each,—and two persons by donations of \$100, each, have been constituted Life Directors of the Society.

OBITUARY.—The year just closed has been marked with serious bereavement to the AMERICAN SEAMEN'S FRIEND SOCIETY. We record with very great sorrow of heart, the death, on the 29th of July, 1882, of our brother, the Rev. J. E. ROCKWELL, D. D., for twenty years a Trustee, and a most earnest, devoted and useful friend of the Society, and the cause of the sailors' evangelization. Since then, (March 18th,) we were called to a similar bereavement in the death of C. HENRY KING, M. D., another of our Trustees, (since 1880,) and at the time of his decease Surgeon-in-Chief at the Sailors' Snug Harbor, S. I.

Among the prominent men in church and state, who have been called away during the past year, this Society has lost many valuable patrons and friends. We would profit by the lesson of their useful lives, and be moved by their death to a renewed consecration to the work committed to us. May we be found ready when the Master calleth!

ACKNOWLEDGMENTS.—Thanks are tendered, as in previous years, to the AMERICAN BIBLE SOCIETY for generous grants of the Holy Scriptures,—and to the AMERICAN TRACT, with other Societies as well as to various publishing houses in this and other cities, who have furnished us books for our libraries at reduced rates. The Trustees of the LINDLEY MURRAY FUND have also shown us generous favor.—Prof. R. H. BULL of the University of the City of New York has continued to furnish the monthly record of the Position of the Principal Planets, for the SAILORS' MAGAZINE.—The leading private, as well as public hospitals, of this city, have received and gratuitously ministered to such sick seamen, as we have sent to them,—and the Colored Home and Hospital in 65th Street has done the same.—Railroad, Steamboat and Ocean Steamship Companies have kindly responded when asked to assist in the transportation of disabled seamen to their homes.

CONCLUSION.—The work to which we have been providentially appointed, along with the philanthropic and evangelistic forces of the day, opens invitingly as ever; and entering upon it for another year with grateful and encouraged heart, we trust in the strong arm that has supported us hitherto, and given success to our endeavors.

Asking the friends of the sailor to remember us in their prayers and their gifts, we shall seek henceforth with new earnestness to make the sailor a better and a happier man, and everywhere enlarge for him the circle of his usefulness.

THE
UNIVERSAL OBLIGATION OF BENEVOLENT SERVICE:—

A DISCOURSE BEFORE

THE AMERICAN SEAMEN'S FRIEND SOCIETY,

AT ITS

FIFTY-FIFTH ANNIVERSARY,

SABBATH EVENING, MAY 6TH, 1883,

BY

REV. W. L. PHILLIPS,

PASTOR OF SUMMERFIELD M. E. CHURCH, BROOKLYN, N. Y.,

In the Broadway Tabernacle, Sixth Avenue and 34th Street, New York City.

Proverbs, xi, 25.—"The liberal soul shall be made fat, and he that watereth shall be watered also himself."

It is a very difficult thing to find untrodden ground on which to plant oneself, particularly at the anniversary of so ancient and worthy an association as this, whose objects are so well known, whose work is so well understood, and at whose annual gatherings so many and so able men have spoken. I offer as my theme a thought, old at least as Christian civilization, but one still feebly grasped and imperfectly incarnated,—"*The Universal Obligation of Benevolent Service.*" I use the word benevolent to distinguish between that class of activities in the behalf of others for which a full equivalent is asked and given,—and those for which no immediate material recompense is made, the class represented by this Society.

There is a word against whose legitimate use no possible objection can be urged, but which has been so bedraggled in the mire of selfish and narrow thinking, that, in the popular conception, it has come to bear a significance utterly unwarranted by its original use. I mean the word *charity*, which,—the best our English tongue could offer for the interpretation of the apostle's idea of all-embracing, all-enduring, all-sacrificing love, the center and perfection of Christian graces,—has been sunk to mean mere almsgiving, or the favorable construction of others' actions. From the thoughtless dropping of a penny in the palm of a wayside beggar to the endowment of a hospital, from the feeding a hungry tramp to the paying a preacher's salary, from the binding the bleeding finger of a babe to the rescuing a man from death, everything is charity, and that means a gratuity, the overflow of one's kindly heart, too often born from a passing emotion, an unanswerable whim, or the result of a base truckling on the part of the applicant to the lowest passions of the one approached. It is not the satisfaction of a just claim, the payment of a debt, the manful meeting of an obligation, but a gift, a largess, a bonus, to which no one has any right, for the withholding of which no one can censure us, and in the bestowment of which we cherish a self-congratulatory feeling and expect the applause of our fellows. Such I take to be the common though perhaps unwritten idea concerning charity. Oh word, almost divine! to what base uses hast thou come at last?

There must be something higher than this, as order and law are higher than irregularity and unreasoning free will, as duty is a more sacred thing than emotion, and sacrifice diviner than selfishness. In a word, there must be somewhere a law that shall authoritatively govern and define responsibility and action in this direction. Two fields seem to me to be offered for the searching out of this law. The first is the teaching of social philosophy;—the second, the teaching of divine requirement. Of the the former may we not say at its very gateway, “he who runs may read?” “It is more blessed to give than to receive.” If investigation in this field has produced any result, it is most surely this conviction: that men are so intimately related, so interdependent, that the high and the low, the rich and the poor, the fortunate and the unfortunate so perceptibly touch and affect each other, that their interests lie enmeshed like warp and woof in the web, and the denial of a single right or obligation on the part of one class brings distress and weakness to all classes. The only safe and successful principle for society is the principle of mutual helpfulness. No man stands or can stand alone, none ever attained to eminence, but somebody helped him in his climbing. For a man to boast of being self-made is a moral absurdity, for the very conditions which made his success were created by others. Whatever may be a man’s pre-eminence, whether in the line of culture, wealth, position, he has received help from all the past and is constantly receiving it from the present. He rests under obligation to give back to that present and to send out into the future, help as he has been helped. It is not charity, it is the payment of a debt, and unless room is left for the free play of this principle no civilized society can exist. Whatever a man possesses, talent, time, skill, money, he owes the world a percentage, he must meet his obligations or the future will cast out his name as unworthy.

The application of this principle in the instance of benevolent institutions that have for their object the bettering the condition of the unfortunate, the tempted and the needy, is self-evident. Every man of right principles and pure desires owes it to society to help cleanse and lift up all below him. The upper classes of society,—and I use these distinctive terms in no invidious spirit,—the upper classes of society are never safe so long as there are moral combustibles in the lower; want, temptation, neglect are the forces which, given place and play at the bottom, will surely breed discomfort and disaster for the top. We cannot afford to close our eyes to this teaching of the past, to neglect or trample upon the urgent demands of these classes. This is the lesson of revolutions, insurrections and communes;—forgetfulness of kinship and obligation has brought disaster and it ever will. Look at the condition of France just prior to the first revolution, what were the signs of the times? Pompadourism and Du Barryism in the palace, a licentious, spendthrift court, a haughty, pampered, intolerant nobility, a debauched public sentiment, an overtaxed, degraded, spit-upon, ground down, common people. Everywhere in the so called upper classes, greed, selfishness and forgetfulness of kinship and obligation; everywhere among the lower a sullen, revengeful, revolutionary spirit which manifested itself

in low mutterings and uneasy tossings portentous of the gathering storm. These were the signs. It needed no prophetic gift to foretell the result. The scowling, starved, forgotten giant raised his shoulders, threw off the hateful yoke, and seizing the musket and the torch began his wild revel and his feast of blood, and in ashes, tears and anarchy the top of society paid the penalty of its selfish unmindfulness of the wants and woes, the rights and privileges of the bottom. Thus ever, the fact that misfortune, ignorance, temptation, crime exist is not only a standing menace but a standing challenge, it throws its gauntlet, and righteously so, at the feet of the intelligent and able classes, and must be respected; if we do not lift up those directly afflicted by these miseries, they will bruise our feet. The flying Achilles is struck in the point by which he was held to be dipped in the immortality-giving waters, and the wounded heel of the goddess' son bleeds to his death. If I may be allowed the figure, the lower classes form the vulnerable point of our social life. That point must be covered, protected, or all our other armor and precautions will be vain.

If I have made my meaning, thus far, clear, then you are prepared for the proposition that the institutions or organizations whose aim is the amelioration of the physical or moral condition of the lower and combustible classes, are accomplishing an invaluable work for society in the direction of peace, preservation and the permanence of right conditions for business success and home happiness. Every agency which relieves want removes the causes of discontent, lessens temptation or improves the mental condition among these classes, by so much blesses and protects society as a whole, makes property more safe, and the whole round of life's employments and pleasures more profitable and enjoyable. If this be true then the appeal of these institutions for sympathy and support is one to which no man can rightfully shut his ears; through them he can repay society for what she has done for him, and meet the obligation imposed by his acceptance of a place under the social compact. Not all, nay, but few have either time or aptitude for engaging in a hand-to-hand contest with these forces which make for weakness and corruption, but through these various avenues of benevolent activity, each can send his moral influence, his strength, himself, by contributions to their establishment and support in a way that shall have a profounder, more far-reaching effect than any individual harrangue or crusade could produce.

Rightly conducted eleemosynary institutions appeal irresistibly to the hearty sympathy and cheerful liberality of all who appreciate the blessings of enlightened society and seek the moral welfare of their race. Through them, better than through indiscriminate private giving, can the end sought be compassed, and through them is presented to the world the grand moral idea of united action in matters of reform, and to the individual an opportunity to meet his obligations and do his part. And no man who proposes to bear his share of this responsibility should leave his work for old age, for the time when fortune shall have satisfied his ambition, or seek to accomplish it by *post mortem* endowments through his will. Something may arise to cripple him or interfere with his plans, greedy relatives may fail to carry out his wishes, or he may die before time is given for the com-

pletion of his arrangements, and there over against his name and the record of his opportunity will stand the other record of his unfulfilled obligation, his uncanceled mortgage. Here, as elsewhere, the words are profoundly true: "through the pass of by and by we come into the valley of never." While he lives let each one do that part of this work which belongs to him, and thus add the moral force of his example to the good-producing power of his gift.

Seeking practical application of our thought to this AMERICAN SEAMEN'S FRIEND SOCIETY we may say, without being charged with undue enthusiasm, no humane work of the present day plants itself more squarely on this broad principle of social philosophy than does this. There is hardly a great enterprise, hardly a human need that is not directly or indirectly touched by the sailor. His interests and welfare are united with the interests and welfare of every business concern, every home and individual. His restless energy and hardy courage have instigated exploration and provoked discovery. His skill and patient toil make great schemes practicable; open new media of exchange for commodities; make every quarter of the globe pay tribute to every other quarter; furnish opportunity for wider travel and broader culture. He flies from shore to shore, bearing in his hands costly cargoes, precious messages and still more precious lives. He feeds warehouses, mills, libraries and homes; lays his tribute on every table and every human form; brings production and consumption face to face, and touches with his beneficent fingers every life. The hand of the sailor snatches wealth from the waters, gathers it from distant lands, and pours it into the lap of every nation. It is true that owners and agents furnish capital and ships, but most of them would make but a sorry figure on the quarter-deck or handling oar and rope.

The common sailor, in face of hardship and yawning death, with not an astonishingly large recompense in prospect, gathers and carries this wealth, and performs this valuable service. You rehearse to me the names of battle-fields, you sing of the thousands who have faced their country's foes and won their nation's liberties, but what of these battle-fields of the sea? What of the heroism of these men who strive with the elements, who face the roaring storm, the biting cold and the hungry waste of gnashing waves that they may do the world's business, bear messages of love, and defend the priceless lives entrusted to their hands? Pacing the deck through the lonely watch; aloft in the tempest clinging to spar and rigging; peering out into the darkness for signs of danger's approach; separated from home and friends; wanting the poor comforts of the commonest laborer's home, these men display a peerless courage and a matchless devotion. And when enemies threaten and the call "to arms" rings through the land and over the sea, what lips respond more promptly than his? What arm is more readily lifted in defense of flag and fireside? You wait in your office for tidings of the cargoes you have sent or expect; by the glowing grate you read the letter from your distant friend; speeding on your voyage you sleep in peace in your stateroom. But what of the men whose heroic endurance, whose patient, skilful toil makes it all possible, the men who dare so much in the interests of the world's business,

necessities and pleasures? What lip can withhold its "bravos" at the recital of their story? What cheek does not flush with pride at the remembrance of their brave achievements?

But our path to-night lies for the most part through the lowlands of selfish philosophy. Looking out, then, from this point of view upon these men to whom such vast concerns are entrusted, what is society's best interest as touching them? Just here history has a startling threefold truth to whisper in our ears. It is this. Incompetence in service is the great curse of enterprises. Nothing breeds incompetence like immorality, nothing fosters immorality like the feeling in the heart of the servant that he is forgotten by the better conditioned. Society owes it to itself to strike down this curse by removing its deepest cause. This AMERICAN SEAMEN'S FRIEND organization lays its hand at the very root of the evil. Society can make no better investment than to give it encouragement and support. By its intercessions with owners, agents and officers, it makes his physical condition more tolerable; by its libraries freely placed in every ship it furnishes his mind and enlightens his soul; by its loving teachings it opens to him the sweets of a new life and points him to real happiness; by its comfortable homes for the infirm and worn-out, it tells him he is not forgotten of his fellows; by its influence and legislation it seeks the defeat of his natural enemies, the land-sharks,—rescues him from the clutches of the saloon and concert hall runner and the boarding house agent, leads him to the reading-room, the home and the church, instead of the grog shop and the gambling hell, and so makes it possible for him to save his health, his character, his earnings and his soul. Modern nautical science has placed at the entrance of every port, near every dangerous point and reef, the light-ship and the beacon, to give guidance and welcome to the perplexed navigator. This Society has anchored the Bethel-ship alongside the light-ship, and lifted its warning and inviting beacon in almost every port. By its clear shining it is pointing out the safe channel, revealing the moral reefs and ledges on which many a sailor has laid his bones. Now, inasmuch as a sober, virtuous, intelligent sailor is a better and more trustworthy servant than a drunken, licentious, ignorant one;—inasmuch as a man taught to respect himself, save his earnings, and make for himself a home is a more desirable force in society than a reckless, prodigal rover; inasmuch as a renewed and white-robed soul is a better commentary upon our Christian civilization than a soul ragged and bedraggled by sin, by so much does society owe countenance and support to this institution. Helping the sailor we help ourselves; striking down his foes we strike down our own; preparing him for the heavenly harbor, and "the sea of glass which is before the Throne," we make our earthly harbors purer, our earthly seas safer and more profitable. As with one hand you reach out to cheer this organization, with the other you build up society, fortify business and enrich your own life. This is not sentiment or pulpit theorizing, it is the cold conclusion of the severest social philosophy. We have not yet compassed its teachings, but when instead of a purblind selfishness, an enlightened self-interest becomes the dominant authority in society, the higher classes will appreciate this great truth and every agency will be employed,

every force will be marshaled that can in any wise reach the lower classes, for their moral strengthening and exaltation.

But leaving for a moment this low plane, let us, as Christians, remember that here is a great evangelizing agency stretching its beneficent hands into almost every corner of the navigable globe. At this port it receives men of every nationality and grade of morality. While here, by its kindly offices, ignorant Jack is given an idea of a Christian land and Christian institutions he will never forget. And when he sails he finds on board his ship, placed there by the same watchful, kindly power, Bibles and pure books in his own language. He is brought to face the truth, in many instances is ennobled and saved, and moving among his shipmates or going to his own land, with a new light in his eye, a new dignity in his bearing, he helps to exalt some other life. Who can measure this influence? What man who believes in the Gospel, and loves the souls of his fellows, can fail to appreciate the Christly character of this Society's work viewed as a *missionary enterprise!* The record of its results thrills the devout soul, the thought of its possibilities fills us with a holy joy.

And here Christianizing effort finds one of its most fertile fields. The sailor is the most simple-hearted and susceptible of men. At bottom among the most religious—one of the Society's chaplains writing from Antwerp, states the whole case. He says:—"I love the sailors. They are hearty, whole-souled fellows, when good, very good; when bad, very bad, decidedly one way or the other." In this fact we find a great element of hopefulness. They are easily approached, readily influenced, quick to yield to the strongest influence, but with a bias towards religion. The proof of this is found in the multitude of superstitions and beliefs which he holds unquestioningly, in the absence of a better creed. His thirsty nature, open to mysterious influences, has drank these in; they have become his religion, a religion oftentimes not without great spiritual force and beauty. Few sailors, however bad, are infidels. Their life brings them very near to God, because it brings them into such close contact with the heart of nature. Vast stretches of space unobstructed by artificial works, a wide horizon and constant familiarity with magnificent displays of energy, broaden, purify and exalt the soul. The sailor sees the power and glory of God in the sea whether on silent and peaceful nights with soft caressings of his ship it smiles and tosses in the moonlight, or in the raging tempest, rising in its might, shaking its brawny arms, snapping its massive foam-flecked jaws it seems bent upon the destruction of the disturbing keel. In all and back of all is the revelation of Jehovah, and the sailor learns to love and fear. To a nature thus prepared for its ministrations this Society goes, to teach the true name of the God it ignorantly worships, to testify to the soul-saving energy of this power with whose physical displays it is so familiar. What more inviting field, what richer soil could be found? In the very existence of this organization, therefore, viewed either from the point of view of enlightened self-interest, or missionary zeal, there is imposed upon this community an obligation to society which it cannot safely disregard.

Two things have ever hindered, are still hindering, the perfect

grasp and working of the principle we have tried to enunciate. The first is "man's inhumanity to man," manifested in the cursed greed and unhallowed ambitions of many in the more exalted circles, which make men forgetful of all but their own immediate interests; manifested in the short-sighted selfishness that regards only the present expenditure, seeing not the future gain; made apparent in the moral obliquity of vision which sees in the lower classes only unfortunates or criminals to be restrained and gotten out of the way, or tools for the carrying out of its purposes, never searching behind the sindaubed casket for the immortal life, the soul kindred to all souls, the intellect of the same fibre, if not the same fineness of texture, with that of more favored men. This greedy ambition, this selfishness, this moral myopy, has stood between many and the comprehension of their obligation, or the payment of their debt to their fellows; has blocked the wheels of beneficent enterprise, sneered at the zeal of the broader and more humane, and refused support to all schemes looking towards the moral elevation of the mass.

The second obstacle is found in the false ideas and vicious systems of self-help that have so abounded, and have been urged as an obligation. It is an easy work, and the only idea of philanthropy some men ever conceive, to stand upon the vantage ground of respectability and an assured moral position, and shout to the seething mass beneath,— "Be virtuous, restrain yourselves, climb up, help yourselves," and just as useless as it is delightful. Of what avail is it to shout to one bound hand and foot, "Climb up this steep ascent," or to say to the fallen and helpless, "I'm sorry for you, when you get up don't fall again." Systems of self-help for the helpless are false in theory and valueless in practice. They harden the hearts of all classes and dry up the streams of benevolence. Make for me a chance, bind up my wounds, take off my hand-cuffs, lend me a hand at the start and a prayer as I progress, and I will help myself. But bound, bleeding, under the ban, it is the most cruel mockery to say to me, "Be a man, help yourself." Has the world forgotten the Jericho Road and the Master's commendation? The heaven that is to work salvation for the unfortunate and sinning is not moral maxims, half averted looks of priestly compassion, or schemes of labor reform, but the wine and oil from the humane, helpful hands of the upper classes who hold the balance of power, make sentiment and mould opinion,—the cheerful, manly meeting of the obligation that rests upon all men who stand in favored places.

Kindred to this principle which works for social preservation, is one which works prosperity for the individual and so increases obligation. It may be broadly stated in the proposition, "Service, usefulness is essential to the highest success." For growth along the highest lines, for symmetry in the loftiest ranges of being, self-sacrifice and helpfulness are just as necessary as opportunity. Every man owes it to himself that he develop. Productiveness is the high ambition set before every true soul. When in the misty beginning God said, "Be fruitful, multiply and fill the earth," He used the words in their broadest possible significance. He addressed the whole man, and on the line of moral culture, of influence, of result, fruitfulness, multiplication is

demanding by the call, as well as on that of procreation. And out from Judæa, a little later, comes a voice which spoke as no other had spoken or can speak, "Except a corn of wheat fall into the ground and die, it abideth alone, but, if it die, it bringeth forth much fruit." Is this sound philosophy? Then it lays on every earnest man the binding obligation to build up his own life, to increase his own strength, to adorn his own character, by building up, strengthening, adorning his fellow. Here lies the broadest, most fruitful field, before you here stretches the most beckoning prospect of success. There is enjoyment in service, there is reward in doing. In this broad sense is it most grandly true, "the world's most royal heritage is his who most endures, most loves, and most forgives." Do you covet greatness, a crown, a monument? Do you long for abundant success in living? Serve, be helpful, sacrifice, give yourself for others, and the cross shall lift you to the throne. "If thou wilt be a hero, and will strive to help thy fellow and exalt thyself, thy feet at last shall stand on jasper floors, thy heart shall seem a thousand hearts, each single heart with myriad raptures filled, and thou shalt sit with princes and with kings, rich in the jewel of a ransomed soul." Thy field may be small, thy talents meagre, thine opportunities few, but in that field, with that chance, thou mayest do wondrously, if thou wilt, for others and thyself. What ground is narrow, that place is wide and grand where faithful hands do till the soil and faithful feet beat out the grain.

For a man to be mean, penurious, selfish, to refuse his aid, is not only to injure others but to wound himself. He who strikes his fellow strikes himself, and he who refuses help and cheer darkens his own soul and tarnishes his own prospects. It is one thing, a commendable thing no doubt, for a soul to be able to make answer at the last, "Here am I," but a nobler, more jubilant thing, is it for one to say, "Here am I, and those whom thou hast given me." And the only path to that prominence, that joy, is the path of patient, persistent service, the way of cheerful, self-sacrificing helpfulness.

I have said that the second field in which we may search for this law of obligation is the field of Divine requirement. Little time is left,—and in this presence there is little need,—to hold this thought before you. To that man who listens for the voice of God, who accepts the authority of the word, the "love thy neighbor as thyself" is all sufficient, the "golden rule," the highest announcement concerning human relations. That religious experience is faulty in the most essential particular which does not recognize and build upon this principle. Nay, it is not a religious experience, but a superstition, a baseless hope, for "whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The very condition upon which truth unveils herself to a seeking soul, is that the soul impart to others; and further revelation depends upon further impartation. This seems to be the irreparable law announced at the beginning, repeated age after age with new emphasis and authority, and finally restated and crystallized by Christ when he said, "If any man would be my disciple let him deny himself, take up his cross and come after me." Go

stand beside that rich, withholding, shriveled farmer, as he casts off obligation and looks beyond him for new self-gratification, and listen to the awful anathema of heaven, "Thou fool!" Listen, and dare not to be selfish, to shun sacrifice, to refuse the duty thou owest thy fellow. "Not every one that sayeth unto me 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven."

Here, then, lie the two fields wherein is to be found this law; or rather, if we may change our figure, on these two immutable foundations it rests, the teaching of social philosophy and the Divine requirement. What man is here so blind, so foolhardy, so warped by present self-interest, that he will refuse to meet his obligation and withhold his just return of helpful service? How much owest thou? Pay up! I have great faith in humanity. I have greater faith in the truth. I believe the time is coming when the dominant low idea of charity will be succeeded by a lofty sense of obligation, when the teaching of the past and the voice of heaven will be regarded; when monopolies, consolidations, selfish combinations, always in the interest of the few, will be done away, and in their place a helpful, benevolent spirit reign, which shall make the golden rule and the sermon on the Mount its law of action, when the kinship of humanity shall be recognized by all classes, and every man shall seek his own interests through mindfulness of those of his fellow. Then shall dawn the blessed era of which the prophet dreamed, and on the bells of the horses it shall be written, "Holiness unto the Lord,"—because as a governing principle in the heart of man and an incarnation in his life, there shall be justice to his fellow.

At the Society's Fifty-fifth Annual Meeting, held at the Sailors' Home, in the City of New York, on Monday, 7th May, the following persons were elected by ballot to serve as Trustees for three years, or until May, 1886, viz.:—

Rev. E. B. COE, D. D.,
ENOS N. TAFT, Esq.,
JAMES W. ELWELL, Esq.,
MARSTON NILES, Esq.,

ELBERT A. BRINCKERHOFF, Esq.,
JOSEPH A. SPINNEY, Esq.,
Rev. A. G. VERMILYE, D. D.,
LEWIS B. HENRY, Esq.

The following officers of the Board of Trustees were also chosen for the ensuing year:—

RICHARD P. BUCK, Esq., *President*.

HORACE GRAY, Esq., HENRY A. HURLBUT, Esq., *Vice-Presidents*.

Rev. S. H. HALL, D. D. *Secretary*. WILLIAM C. STURGES, Esq., *Treasurer*.

L. P. HUBBARD, Esq., *Financial Agent and Assistant Treasurer*.

Attendance upon this Annual Meeting was very encouraging, being much larger than in many previous years. Addresses (informal) were made thereat, by Rev. JOHN SPAULDING, D. D., Capt. C. C. DUNCAN, Rev. L. H. ANGIER, Rev. R. WEBB, the Society's chaplain at Savannah, Ga., and Rev. E. N. CRANE, formerly chaplain at Norfolk, Va.

THE SAILORS' MAGAZINE

For The Sailors' Magazine.

HOMeward BOUND,

BY REV. EDWARD HOPPER, D. D.

Speed, speed, my ship! across the main;
 God keep thee safe and sound!
 I'm longing for my home again,
 And I am homeward bound.

A path of light, my guiding star
 Is tracing on the sea;
 And loving voices, from afar,
 Are calling out for me.

Blow, blow swift gale, and fill my sail!
 My home is sweet and fair,
 Among bright hills, beyond the vale;
 And my dear friends are there.

I see them now,—the tears they shed,
 When struck the hour to part;
 I feel their hands upon my head,
 Their blessings in my heart.

I hear the soothing hum of bees,
 The song of singing birds,
 The whisperings of the door-yard trees,
 And loving human words.

I see the pathway on the sod,
 Up to the dear old door,
 Where oft their gentle feet have trod,
 Who tread that path no more.

How oft they sang sweet hymns of home,
 In soft and wooing rhymes,
 To win me, when I longed to roam
 O'er distant seas and climes.

I'm weary of my wandering,
 I'm weary of the sea;
 O, my dear home, where loved ones cling
 How I do long for thee!

And they are waiting for me there,
 And watch to see me come,
 But not with that foreboding care
 That followed me from home.

No, not with tears and sorrow now
 They see my swift-winged ship,
 But with a glory on their brow,
 A gladness on their lip.

Among bright hills, beyond the vale,
 They're standing at the door;
 O, when I reach them,—speed my sail,—
 I'll never leave them more!

New York, May, 1883.

THE "DAVID CROCKETT."

ONE OF THE LAST OF A LINE OF FAST AMERICAN CLIPPERS—
AN INTERESTING RECORD.

The days of clipper-built ships are numbered. Killed by steam might be the verdict. Notwithstanding that it is still some satisfaction for those who have compassed the globe in them, and who, under shelter of their sturdy oak planks, have ridden out many a gale that would have made a steamer "touch bottom," to know that there have been many clippers, and there still rest a few who could, under favorable circumstances, have shown a clean stern to the fastest "coal-burner" ever launched. Among such is the *David Crockett*, still bravely holding her own against steam and steel, as she has done for nearly the last score and a half of years.

Probably no vessel ever built has permitted underwriters to make so many entries to the credit side of their profit and loss account as has the *David Crockett*. To them she has proved all profit and no loss. To her owners her record has been much the same. A gentlemen of this city, familiar with her history, and in earlier times one who "went down in ships into the deep waters" said, that the *Crockett* had, since her launching, cleared for her owners over \$400,000, and had never cost the underwriters a cent. She was built in 1853 at Mystic, Conn., by Greenman, for Lawrence Giles & Co., of New York,—from whom she never parted until last year, when she became the property of John Rosenfeld of this city. Named after the noted member of Congress from Tennessee, she has been the means of adding to the fame of a remarkable career. Green-

man designed her for speed on the true clipper model. On her completion the owners put her in the Liverpool trade, but she was in a few years withdrawn and placed in the San Francisco trade, where, with few interruptions, she has remained ever since. Her average time between New York and San Francisco is about 115 days. Her quickest trip this way was 103 days, but to New York she has made several within the hundred. The regularity and even average of her trips soon attracted attention. Fair wind or foul, the *Crockett* was always "on time," punctual as a clerk on pay day. She was built of white oak and hackmatack, the Indian name for the tamarack tree. She made one or two odd trips to this port, after which she came regularly consigned to the firm of George Howes & Co., and so on, year after year, until purchased, on July 27th of last year, by John Rosenfeld.

Captain Colby of this city, who for many years commanded the ship *Cutwater*, mentioned a circumstance that shows what an extraordinary capacity the *Crockett* has for standing up before almost anything that blows. The *Cutwater* and the *Crockett* left this port on the same day—the former for Boston, the *Crockett* for New York. They kept—as they afterwards knew by comparing logs—pretty close together all the way to the Horn. There they encountered some bad weather, which obliged the *Cutwater* to heave-to under close-reefed topsails. So heavy was the sea running that Captain Potter and the Second

Officer were both lost, being washed overboard. The *Crockett*, only a few leagues off, was encountering the same boisterous weather, but apparently only enjoyed it, for away she scampered with full top-gallant sails set, nor did the captain think it necessary to take them in once through stress of weather during that entire trip of some seventeen thousand miles.

But the secret which makes her, as stated by Jabez Howes, the representative member of the firm in this city to which the ship was for so many years consigned, so uniform in the time of her voyages is that she is fast with light winds. The *David Crockett* and the *Young America*—the latter built by W. H. Webb, of New York—are said to be two of the prettiest models of the fast-sailing clipper ever launched. Ships of that model and class are no longer built. Steam has disjointed the ship-building ideas of thirty years ago; “but let them build as they like,” growled a skipper of the old oak-hackmatack school, “with all their new-fangled notions, they’ll never put between a sailor’s life and

Davy’s locker a surer bit of stuff than was in those old clippers.”

The most unfortunate accident that ever befell the *Crockett* was in 1874, when Captain Burgess, commanding her, was lost, being washed overboard off the River La Platte, in the South Atlantic. He had commanded her for fourteen years, and looked upon her with all the pride and affection of a fond father upon a worthy child. A peculiar circumstance in connection with his death, one spoken of and published at the time, was that prior to his leaving port he remarked to some friends that it was the last trip he intended to make at-sea. So it was, although at that moment he hardly looked forward to his wishes being realized in so sudden and fatal a manner. The present commander, Captain Anderson, was then mate of the *Crockett*. On his arrival in port he qualified as Master, and as such has remained on board of her ever since. The Masters of the old ship have been scarcely more numerous than have her owners.—*San Francisco Bulletin*.

THE LLOYDS.

HOW THE GREAT SHIPPING BOURSE ACQUIRED ITS CELEBRITY.

A large number of the great commercial houses and corporations of England, says *Lloyd’s Mirror*, of New York, and indeed of all countries, are carried on under names no longer borne by the members. Lloyd’s is still more singular in this respect, for there has never been a prominent, certainly not a leading, member of the association bearing that name. Mr. Lloyd, to whom thousands of letters are addressed annually by shipowners, captains and crews, is

a myth. From about 1705 to 1750 there was one Lloyd who kept a chop, or coffee-house on Lombard street, London, to which many merchants engaged in maritime adventures resorted for meals.—But, though his house was the focus of news, Mr. Lloyd seems to have had no direct agency in making it so, beyond the preparation of the roast beef and the dispensing of the ale so enticing to all Britishers. He doubtless made a point of listening to and then re-

peating to new-comers the maritime news which he had heard from his customers, so that his place became noted therefor. But he probably never took risks on vessels at sea, as the merchants who dined at his house were accustomed to do. He simply knew how to keep a hotel, and doubtless died without dreaming that the name of his obscure coffee-house was to be given to the busiest and most peculiar department of that busy institution, the Royal Exchange of London, the greatest Bourse of the world. Entering the open court of the Royal Exchange, in which the merchants and brokers meet, the seeker for Lloyd's is referred to a glass mahogany door, which forms the entrance to the place he seeks. On opening this he finds himself at the foot of a high, broad staircase. Passing the statue of Huskisson, the tablet to the *Times*, the red-robed beadle in his box, and the numerous officials of the numberless life and fire assurance companies, he reaches the great hall to which the merchants daily resort to pick up seafaring news, and which is known by the name of the old coffee-house, Lloyd's.

The first object which attracts the attention of the merchant, and which is to be explained to the stranger on entering the hall, is the bulletin board. There are, in fact, many bulletin boards, but each is a duplicate of the other, and a number of them are used for the greater convenience of the crowd. These bulletins contain the news of the day, showing the vessels which have cleared at the Custom House, those which have sailed, those which have arrived at home and at various foreign ports; the latitude and longitude, and the whereabouts of vessels spoken at

sea, giving also the date when seen, and the condition of the vessel; the vessels in port at all sorts of places; such events occurring at sea as would affect the rate of insurance, as, for instance, changes in the lighthouses, signal stations, etc., and everything of the kind interesting to shippers, insurance men, captains and pilots.

On a high desk by itself on one side of the room is the loss book; or, as it is commonly called, the "Black Book." This volume contains all the information not usually registered on the bulletins in regard to disasters at sea. In fact, the bulletin board is the register of good news; the "Black Book" is the recorder of bad news. The announcements in each are made in the most laconic style which the practical clerks at Lloyd's can command. They seldom occupy more than a couple of lines, and are, of course, written by hand. In the "Black Book" the number of pages thus covered varies with the season. In summer, one or two pages are used daily; in winter, the season of heavy gales, as many as a dozen pages are filled. It is seldom that anything is said in the loss book of the loss of life. Lloyd's takes no cognizance of the doomed beings; it is property, not life, which the underwriters at Lloyd's insure.

The entries on the bulletins and "Black Book," the indications of the meteorological instruments, and reports of the various insurance inspectors on vessels, combine to make up the daily paper published by Lloyds, known as *Lloyd's List*.

Heroism at Sea.

Tales of heroism at sea never lose their charm for landmen.

The last one is found in *The St. James' Gazette*. A passenger on board the Orient Line steamship *Liguria*, on her voyage from Simon's Bay to Melbourne, gives, in a private letter, the following account of an act of bravery and devotion on the part of one of the officers and several of the crew of the ship:—

"While the sea was tremendously high, a sailor fell overboard. There was no chance of his recovery. The ship was stopped as soon as possible, but after the first minute he was never seen again. Nevertheless, in five minutes a boat was launched, without the orders of the captain, who cried when he

heard it,—'There go ten more men.' It was an awful time while the boat was out. The officer in charge said that twice he gave up all hope of ever getting back again. After about an hour, during which we were turning, backing and stopping, rolling fearfully all the time, we and the boat got near to each other again. Ultimately she reached the side of the ship, and amid the greatest excitement the men were hauled up one after the other with ropes, but the captain said he would have no lives lost in trying to save the boat, which was immediately smashed by a blow from the rudder."

WORK AMONG SEAMEN.

CORRESPONDENCE, REPORTS, &c.

At Stations on the Foreign Field.

Sweden.

HELSINGBORG.

"In January, February and March, '83," says Rev. N. P. WAHLSTEDT, "the Lord granted me to hold religious meetings almost every day, and His Spirit has been present and moved the hearts of sinners. Many have awakened from their sleep in sin and received peace in believing in Jesus. Sometimes one and sometimes from three to seven souls have confessed their sins and asked for prayers. About fifty persons have believed in Jesus, and thirteen of them have already united with the church. During the last three months in '82, and the first three of this year, sixty-six souls have here united with the people of God. Among these were a sea-captain's wife and two of his children, he being yet unconverted. So another sea-captain's wife was brought to Christ, her husband remaining unconverted." Among the converts are those who have been "great sinners, drunkards

and blasphemers." "Dear brethren," he writes, "think of me, and our work in Sweden, in your prayers."

GEFLE.

And Mr. E. ERIKSSON reports similar blessing in the outpouring of the Spirit of God in connection with his work for the same quarter. "We were compelled to continue the prayer meeting for four weeks after the prayer-week, and I have had much labor." Meetings have been protracted in some cases, apparently of necessity, until midnight. "Men and women came weeping and said, 'I am not yet saved;—I will not go home unsaved.' I have had the joy to see some sailors converted, and many sailors' wives. Many sailors, however, have hardened their hearts. Dear brethren, pray for the Finlander, Swedish, Danish and German sailors. They are more closed against the Spirit of God than the French and Norwegian seamen."

ISLE OF GOTHLAND.

Here, in the towns of Wisby and Butle, as for years past, JOHN LINDELIUS, during the opening quarter of the year, pursued his labor for Christ among the seafaring population, as far as the infirmities of his age permitted.

Denmark.

COPENHAGEN.

"In many respects," writes Rev. A. WOLLESON, chaplain, dating March 31st, 1883, "our most sanguine expectations have been more than realized during the past three months. The week of prayer was observed at the Bethel, in January, and large numbers of mariners who stay on shore in the winter season came every evening to worship. On the first evening while I offered the first prayer, I heard one crying aloud. After prayer I observed a seaman buffeting his comrade and telling him to behave like a man, but the heartbroken fellow cried still louder. I asked two of our lady workers to go into another room to pray with him, and I spoke briefly on the appointed text, after which the opportunity was given for prayers and testimony. A stream of sweet and solemn blessings from the river above then flowed through our sanctuary and among others that seaman who had told his comrade to behave like a man, now arose and with penitent tears said that he called to recollection his childhood, his pious mother's advice and prayers and his own desperate wicked life in sin and forgetfulness of God.

"I realized that in both these instances there was a true sorrow for sin and a self-abhorrence and fear of the wrath to come, a desire for pardon and a looking to God for mercy. We all united in prayer and before we parted that evening, they were both received into divine favor through Christ our Redeemer. Several others through the week of prayer were enabled by divine influence to believe with the heart into righteousness, and through faith in Christ were brought into the liberty of the Gospel.

"During the past three months we have had services four or five times every week and the reading-room has been open daily, where every effort has

been given to accommodate seamen's requirements, temporal as well as spiritual. The result we shall see on that great day when He shall make up his jewels.

Going Home—'I Shall not Want.'

"A seaman twenty-one years from Sandeid Stavanger, Norway, came, sick and destitute, to our Bethel-ship. Through my influence a bed in King Frederick's Hospital was provided for him. On his death-bed he was convicted of the truth of Christianity, and with painful regret for his conduct, but the Lord God who does not desire the death of the wicked had compassion on him and he was regenerated and born again by the renewing of the Holy Ghost. Before he left this world I showed him a card on which was printed 'The Lord is my shepherd, I shall not want,' and he repeated slowly—'I shall not want,' as his spirit went home. I need not state that I have been in correspondence with his widowed mother."

Germany.

HAMBURG.

Mr. JAMES HITCHENS, harbor missionary, in his report of operations at the Sailors' Institute for 1882, writes as follows:—

"The past year has been an unusually busy one both afloat and ashore. EDWARD CHAPIN, Esq., chairman of committee, provided a man at his own cost to assist the missionary in his boat, and 2,406 visits were paid to British and American ships, thousands of pages of valuable reading matter distributed, and the scriptures circulated. Books from the library were also lent to read, and prayer books and hymn books supplied to captains to assist them in conducting services on board during the voyage. Several meetings of an encouraging character were held, and it is hoped and believed that much good was done in this direction. At the Institute on shore, in addition to the regular Sunday and Thursday services and the Saturday prayer meeting, special meetings were held for Scandinavians on Sundays, and an entertainment for British and Americans on Mondays. Several free teas were given at Christmas and the new year, which were appreciated and well attended by the sailors, not a few of whom thank God for the Sailor's Insti-

tute, which is to them a moral safeguard from the temptations of the city. Eight thousand seven hundred and eighty-three visits were paid to the Institute and 4,763 of the visitors attended the meetings held for them there; 132 signed the temperance pledge, many of whom have decided for Christ, and are laying themselves out for a life of Christian usefulness.

British and American Resident Ladies.

"The ladies have done much of late for the sailors and the Institute, and have worked hard to help clear off the debt on the latter. In 1882 the sale of their work realized £70 sterling, and again in March, 1883, £400. The sailors are grateful for what is being done for them. The following letter was read at the opening of their Bazaar in Easter week:—

"*To the Ladies' Committee:*—We the undersigned representatives of the sailors visiting the port of Hamburg, at a public meeting held at the Institute on the 26th of March, 1883, when above one hundred seamen and friends were present, were deputed by them to give their hearty and sincere thanks to the Ladies' Committee and other friends who have so kindly assisted in getting up this Bazaar, and for their kind help and very valuable support to the Sailors' Institute, they also respectfully ask the ladies presiding at the sailors' stall to accept of aprons to be worn on this occasion.

Signed,

GEO. SOULSBY, *Master steamship Albano*,
R. S. WALKER, *Master steamship Huddersfield*,

W. H. DAVIS, *Chief Officer steamship Prague*,

W. ALEXANDER, *Chief Engineer steamship Sandringham*.

"The aprons referred to were white, trimmed with deep blue. They also wore a large white collar with blue edging, and on their breasts the British and American flags.

Our Seamen.

Captains, officers and men have alike done what they could. Their weekly offerings in the Bethel Box, this year, amounted to 379 marks, and their annual subscriptions and money brought in mainly through them were 737 marks; besides this they paid off a debt on their piano, and provided two extra tables for the Reading-room.

The Port of Hamburg.

"The importance and extent of this

port as a sailors' mission station may be gathered from the fact that during the past year, including the steamers, 3,719 ships entered it, bringing nearly 60,000 men, and 3,715 passed out with about an equal number of men. Truly the work and the responsibility is great. Who will help if only with their prayers?

Our Friends.

"Several ministers and gentlemen visiting Hamburg have taken part in the services at the Institute, including the Bishop of Edinburgh and Mr. GRATTAN GUINNESS of London. Other friends have given books and papers, some of them coming weekly from friends in New York, and at the winter concerts in the Institute a number of ladies and gentlemen have given their services free. Altogether we have much to encourage us, and thankful for all that is past we will trust for all that is to come."

Madeira Islands.

FUNCHAL.

Mr. W. G. SMART, sailor missionary, dating April 11th, says:—

"The work among the sailors at this port, entrusted to my care, is progressing. The Strangers' and Sailors' Rest, which was opened last July, is now looking very well. We still require some more beds and several other things, such as lamps, benches, &c.

"The British Channel fleet consisting of five large vessels paid us a visit the other day. There are altogether five thousand men on board. Leave was given on two days when the men came to the Rest in large numbers, the Admiral having made it known to the men that there was such a place for them on shore. We had three teas, one free one for a temperance party from the *Sultan*, and two general ones for which the men paid a small sum each. I was glad to hear a gentleman say, after the fleet had left, 'Everybody says there was less drunkenness this time.' It was cheering after all the hard work done by ourselves and the kind helpers.

"Several shipwrecked crews have stayed at the Rest this year. You probably well know the work of Miss MACPHERSON and other ladies at the Strangers' Rest, in Ratcliffe Highway, London. I met a man on board a sailing vessel, last

month, who was converted there and corresponds with Miss M. He was pleased to have some words of encouragement from me. I have taken a good number of temperance pledges."

Japan.

KOBE.

The Board of Trustees of our Society has made conditional appropriation for the support of M. L. G. LUNDQVIST, at this port, in response to official application from Rev. R. H. DAVIS of the A. B. C. F. M.'s mission at K, which gave the following, among other facts, as calling for such action.

"Mr. L. is a Christian man, member of a small English-American church here of which I am pastor, a Swede by birth but has served ten years in the English and mercantile marine, and lastly in the American Navy from which he was discharged last May by Admiral CLITZ at his own request, in order to take this work which we called him to undertake. The Trustees of 'Temperance Hall' had to

make a personal application, however, to the Admiral to assure him that we wanted and needed just this man. Mr. L. thus took the charge of the Hall last June. He has carried on his work and has done more than we at first expected. His Christian labor has brought him some opposition and some persecution from the very nature of the community around us, and from the character of the men for whom he works, a thing to have been expected but a thing which shows how much need there is for his work. He has been the means frequently, indeed almost weekly, of bringing from a few to twenty sailors to our missionary prayer meetings held at a distance from the Hall. Temperance meetings and also religious meetings are held weekly, sometimes nightly, at the Hall when ships are in harbor. He also visits merchant ships for religious conversation, and to distribute religious tracts and newspapers and loan books."

The Trustees supervising this movement at K., for sailors' benefit, are Rev. R. H. DAVIS, above named, *Chairman*, and Rev. H. J. FOSS, English Episcopalian, *Secretary*,—with R. S. CABELDU and A. DE ATH, Esqs.

At Ports In the United States.

New York.

BROOKLYN.

Rev. C. TREIDER, Scandinavian chaplain, reporting April 18th, 1883, writes:—

"We have had a remarkably good time at the Norwegian Seamen's Mission, corner Van Brunt and President Streets, since April of last year. I am satisfied that no less than one hundred and fifty souls have been converted to Christ among us; several times two, three or four from one vessel. We rejoice in the mercy of God, and mean to lift the banner higher and go on.

"Our loan libraries are sought for more and more as they become known. No less than twenty have gone to as many vessels from one port in Norway. I append a few testimonies:—

LAGUAYRA, Jan. 28th, 1883.

"I feel it my duty to send you a few lines.....When we were eight days out from New York we had a strong gale

with heavy seas; we got some water into the cabin and some of your library books became a little spotted, but otherwise they are in good order. May the Lord bless them for the good of the crew! I had thought that we should have had another chance to come to New York, but as we do not we send you our sincere thanks for your kindness to us while there. The books have been of great benefit to me and I hope so to all the rest. As we probably shall go home from England I shall try to return the library with another vessel bound to New York, as soon as possible. May the grace of God be with you in your work! Your humble brother in Christ,

J. C. N. JOHANSEN,
Mate bark *Odd* from Ivedestrand."

SANTOS, Brazil, March 12th, 1883.

"I will now write a few words about the library we received from you in August, 1882. Both the captain and crew have read the books with much interest. For my own part I have read some of them several times. They are indeed very good for those who have any taste for spiritual things. I have received many

a blessing in reading 'Moody's Sermons,' and trust they may have done much good among the crew. One of our men is deeply convicted of sin and I hope he will come fully over on the Lord's side. I rejoice in the grace of God and often wonder at His goodness to me, unworthy as I am. I am trying to lead a holy life and prepare to meet you in the habitations of eternal light. Your humble brother in Christ,

E. OLSEN,

Mate bark *Cito* from Arendahl."

"When the *Cito* was in New York in the spring of '82, four of the crew were converted among us. C. T."

LISBON, Portugal, April 1st, 1883.

"I received a library from you when we were in New York (January 14th, '83). We arrived here March 25th and shall probably go to Plymouth and from there home to Arendahl. The library we received has been well used all the time, and the whole crew ask me to return thanks for the books. We have tried to take as good care of them as possible, but still some of them have become soiled. As soon as the men have had their meals they immediately come for the books and read them with much interest. We think them excellent. With sincere thanks, yours,

MORTEN ANDERSEN,

Mate bark *Mesina* from Arendahl."

CHARLESTON, S. C., Jan. 21st, 1883.

"The books are all in good condition and have been of great service and encouragement to me and the crew. We are very thankful for the use of them. I have left the library with Capt. LUNO of the bark *Amad* of Arendahl, who will take it to New York. They were very glad to receive the books.

TH. EINERSEN,

Captain bark *Sendemanden*."

"Forty-five vessels have been supplied with libraries, of which two have been wrecked."

We regret to say that owing to the decline of his health, Rev. Mr. Treider, under whose care this work for Scandinavian seamen in Brooklyn has gone forward so successfully, is forced to seek an inland field of Christian labor, going this Spring to Chicago, Ill. The work of supplying Norwegian sailors on the Brooklyn side

of the East River with libraries in their own tongue, aided by the AMERICAN SEAMEN'S FRIEND SOCIETY, will be continued by an efficient committee.

As To Loan Libraries.

The steady interest felt in this branch of the Society's work for sailors appears in the following letters and information which have come to hand since the issue of the MAGAZINE for April.

APPRECIATIVE—FROM A PASTOR IN NORTHERN NEW JERSEY.

"There are no publications which I read with deeper interest than the SAILORS' MAGAZINE. The sailor is a missionary the world over for good or for evil. He has long been neglected by the church, and his influence has, therefore, been adverse to the religion of Christ. But thank God a brighter day is opening upon poor Jack, and he is beginning to respond in heart and life to the claims of the Gospel. I follow him to the different ports of the world and rejoice as I see him going to the Bethel, and hear his voice in prayer and praise. I see him also on shipboard reading the word, the books and the tracts which your noble institution is furnishing him. Well may it be called THE SEAMEN'S FRIEND SOCIETY.

"I have long desired to be one of those who have furnished loan libraries for seamen. I therefore enclose and send herewith a money order for \$20, for a library to go to sea. Oh, I wish it were a thousand times more! But it gives me joy to have my name enrolled among those who thus remember them who 'do business in great waters.' My wife and myself feel that we may be doing good after we have passed from the present scene of action and responsibility."

FROM THOSE WHO USE THEM.

We hear from No. 5,465,* now at our

* Contributed by Mr. Colcord's S. S. class, South Berwick, Me.

Rooms in Boston, that the books "have all been read with great care, and thanks to the Society;"—from No. 6,106,* also at Boston, that it "has been four years in the same vessel, and has been much used;"—from No. 6,186,† also now at Boston,—“it has been read with much interest: I pray you to continue to scatter the good seed;"—from No. 6,412,‡ that it likewise "has been four years on the same vessel, and has been read by fifty persons."

—
READ OVER AND OVER AGAIN.

"Captain BURT of the brig *Mary E. Leighton* has had Library 5,676 § for more than three years. It has been read over and over again by the different crews which have been on board, with general good results.

W. BURT, *Master*."

—
PRACTICAL GRATITUDE—VALUED TESTIMONY.

SAN FRANCISCO, April 1st, 1883.

American Seamen's Friend Society :—

"Enclosed you will find the sum of \$13.25 contributed by master, officers and crew of the American ship *Enos Soule*, on the passage from Boston to San Francisco, as a small token of our appreciation of the use of Loan Library, No. 6,973,|| placed on board two years ago last May, at New York.

"It has been read and re-read by the several different crews within that time with interest and profit, I trust, to us all. I feel that such books freely distributed among seamen, to read on these long voyages do have a marked influence for good among them. We often find in this way that there are some trying to lead Christian lives aboard our ships.

* Contributed by F. A. Libbey, New York City.

† Contributed by S. S. First Cong ch., Guilford, Conn.

‡ Contributed by W. J. Riker, Newtown, L. I.

§ Contributed by S. S. Cong. church, North Haven, Conn.

|| Contributed by L. P. Hubbard, Greenwich, Conn.

"Please acknowledge the receipt of this by return of mail.

C. M. LAWRENCE, *Master*."

—
Again, from our Boston Rooms, we have report as to No. 7,046,* that it "has been read through many times and the sailors are very grateful;"—and as to No. 7,385,† that it "has been a great comfort to many."

—
A SEAMAN CONVERTED.

"*American Seamen's Friend Society and Donors of Loan Library 7,272* :—†

"Please accept the grateful thanks of the captain, officers and crew of the ship *Mount Washington* for the use of the above Library. I have great confidence that the good influences from it, which have been manifest among the crew, will result in the conversion of one or more to a better life.

Very truly yours,

F. B. PERKINS, *Master*."

—
FROM THE SHIP LIGHTNING.

NEW YORK, May 1st, 1883.

To the American Seamen's Friend Society :—

"I return herewith library No. 7,447,§ loaned to ship *Lightning*, fifteen months ago. The books have been freely loaned to the crew, and have been read with interest, both by them and by myself. With many thanks for your kindness, I am

Very respectfully,

JAMES F. ROWELL,

Master ship Lightning."

—
THANKS TO A SABBATH-SCHOOL.

NEW YORK, May 17th, 1883.

American Seamen's Friend Society :—

"The most excellent library, No. 7,467,||

* Contributed by Mrs. G. B. Grinnell, New York City.

† Contributed by Mrs. E. P. Loud, South Weymouth, Mass.

‡ Contributed by S. S. First Pres. church, Geneva, N. Y.

§ Contributed by Joseph N. Tuttle, Esq., Newark, N. J.

|| Contributed by S. S. Pres. church, Aurora, N. Y.

which was so thoughtfully and kindly put on board of this ship on her recent voyage to San Francisco and back to New York, has been the means of enlivening many a weary hour, and we desire to return the books and case with our grateful thanks to the kind and considerate donors, praying that the rich blessing of God rest upon them and your Society for the interest they take in the welfare of seamen.

Very respectfully,

E. V. GATES,

Master ship L. Schepp."

FOR THE WORCESTER (MASS.,) "MISSION WORKERS."

"American Seamen's Friend Society:—

"Please accept from Capt. A. H. Wood, officers and crew of the ship *Sovereign of the Seas* their thanks for the most excellent Library, No. 7.562,* which was so kindly sent on board of our ship for the use of the officers and men. Be assured it has been greatly appreciated, every book having been read with interest and profit. With the blessing of God this must bring forth good fruit. The voyage has been to San Francisco and back to New York, the time at sea being ten and one-half months."

FROM THE U. S. NAVY.

Dating at St. Thomas, W. I., April 3rd, 1883, W. D. BARTLEY, who has charge of Library No. 7,821,† reports to our Boston Secretary:—

"It is with pleasure that I write to you regarding the Library you kindly sent us. It has been a blessing to my soul and I hope may be a blessing to many others. What a blessed volume is the one entitled *Christ in the Home, in the Heart and in the Market Place!* It has been a great comfort to me.

"We have had a delightful passage

* Contributed by Mission Workers, Salem St. Cong. church, Worcester, Mass.

† Contributed by Ladies' Bethel Society, Newburyport, Mass.

from Boston to the Barbadoes, and from there to Martinique, which place we happened to be in on Good Friday and Easter. I climbed a large mountain there which represents Mount Calvary and the surroundings that of Gethsemane. As we ascended the mountain we came to what is called, in the Romish church, the Stations of the Cross, representing Christ in his different characters on his way up the Mount carrying his cross; on the top of the mountain is our dear Savior, in statuary, nailed to the cross with the weeping women around him. The sight greatly impressed me and brought to my recollection what the Lord Jesus had suffered for me. O how I ought to praise and bless God for his love to me.

"I love the Lord Jesus Christ and I love his people, and to-night my trust is stayed on Him; I love the service of my blessed Master and I do so want to live a holy life, a life entirely consecrated to Him. Sometimes I am cast down feeling how weak I am, having no one to speak to in religious matters, but then I think Jesus is with me and what have I to fear.

"I shall write to the kind lady at Newburyport as soon as possible, I wish you would remember me to her and thank her for the good books. And now I hope you will pray for me, that God may keep me, and that I may be the humble instrument in His hand of leading souls to Him."

AN APPLICATION.

We close this series of library letters with extracts from the application made by a captain in the southern coasting trade, received by us May 18th.

"I wish to ask of the AMERICAN SEAMEN'S FRIEND SOCIETY if they will grant me one of those libraries for the use of my vessel.....I am a man that followed the sea about twelve years and was on board several different vessels that had the libraries on board. I found them to be a great benefit to me,—more so to read those useful books than to spend my

money for worthless novels as a great many do. I have a desire for good reading and to obtain all the knowledge I can.... I was converted seven years ago at Perth Amboy, N. J., and have been trying to serve the Lord since that time. I have many reasons to be thankful to Him for His blessings and mercies. My prayer is that I may be faithful to the end and be with my Redeemer, and see my Lord and Savior as He is. Amen!

W. J. R."

Some friend of our work may count it a privilege to send us the means to answer to this call. We shall be glad to hear from such an one.

Good Influence From the New York Sailors' Home.

At the annual meeting of the Society, May 7th, Rev. Dr. JOHN SPAULDING said:

"The first Sailors' Home in New York City under the auspices of the AMERICAN SEAMEN'S FRIEND SOCIETY was opened Oct. 2nd, 1837, Capt. ROLAND GELSTON, Superintendent. Sixteen, or one half of the first thirty-two boarders, under the Christian influences there brought to bear upon them, became pious, and in 1841, four of them in their sailor-way were preaching the Gospel. One of them was FREDERICK OLOFF NEILSON, long one of the missionaries of this Society in Sweden, who is believed to have done more to introduce spiritual religion and religious liberty into that country than any other man.

"This Sailors' Home was commenced Sept. 7th, 1841. The ground cost \$14,000, the first \$1,000 having been given by DANIEL FANSHAW, Esq., as an expression of his gratitude for the preservation of his printing house from imminent peril by fire. The contract price for the building was \$22,670. The corner stone was laid Oct. 14th, 1841, and the house opened for boarders in May following, since which time it has had 102,713 boarders, for whom, and their relatives, it has sav-

ed at least a million and a half of dollars, and given to many of them what is worth more than money,—manhood, the elements and principles of noble characters, and not a few of them Christ-like qualifications for doing good around the world.

"In this work we may learn useful and encouraging lessons by contrast. On the 11th of April, 1842, said Capt. JOHN REES:—'I have commanded a vessel more than twenty years, and sailed nearly over the world,—seventeen years out of New York,—and have had but one pious, praying sailor. He was a Scotchman.'

"Now the contrast is so great that we are justified in asking,—what ship of 400 or more tons burden leaves this port without one or more pious sailors?

"Perhaps one who has watched the progress of the work of this Society more than half century and has attended over forty of its annual meetings, sees and feels the contrast more clearly and deeply than others can."

N. Y. East M. E. Conference on The Seamen's Cause, in 1883.

Extract from the Minutes.

The Committee on the Seamen's Cause beg leave to report that they are happy to find that much is being done for the elevation and salvation of seamen, that not a few vessels that float our seas in these modern times have on board Christian captains and more or less God-fearing and God-honoring sailors, that many of our ships are furnished with well selected libraries, and that in many of our ports Seamen's Bethels and Homes are established and maintained by Christian men and women looking well to the sailors' present and eternal welfare.

Still further, your Committee find that among the most efficient organizations seeking the seamen's welfare is the AMERICAN SEAMEN'S FRIEND SOCIETY, organized in the year 1828, and constantly enlarging the sphere of its influence ever since.

This Society, in addition to establishing and maintaining Seamen's Bethels, Chaplaincies; and Sailors' Homes, in general, publishes a most excellent Christian monthly, the SAILORS' MAGAZINE, and a little sheet entitled the LIFE BOAT, (for Sabbath-Schools,) and has sent out over 7,000 well selected libraries, which have resulted in the instruction and conversion of hundreds, if not thousands of sailors, therefore;—

Resolved, That the New York East Conference most heartily endorse the operations of the AMERICAN SEAMEN'S FRIEND SOCIETY, and bid them God-speed in their good work, and will, so far as we can, co-operate with them in prayerful sympathy and financial aid.

JOSEPH JOHNS,
Chairman.

J. VINTON,
Secretary.

The Rescued Gilbert Islanders.

Our readers will not wish, and must not be permitted to lose sight of these people, whose singular but interesting fortunes are now before the Christian public. The MAGAZINE for May brought the record down to their arrival in San Francisco, from Yokohama, in March. We quote from the *Christian at Work*, for May 17th, which says:—

“The Bay Conference was in session in San Francisco, in Plymouth (Congregational) Church. The Auditor of the Woman's Board of Missions of the Pacific, hearing of their presence on board the *Tokio*, invited them to attend the meetings of the Conference. He and Captain Gelett, of the *Morning Star*, waited upon them as a committee of invitation. They found them at prayers, in which they did not allow themselves to be interrupted, but proceeded with their reading of the Scriptures and the singing of a hymn; then one of their number prayed, after which they advanced to receive their guests. At the Conference they partook of the Lord's Supper with the delegates, with the exception of one of their number who, it is supposed, was not a member of the mission church in the islands. At lunch they looked sur-

prised that the Christians commenced their meal without giving thanks. In every particular their conduct has been most devout. The captain of the *North-ern Light* said that though they were starving, weak and emaciated, as they were helped up into the ship from their little boat, their first act was to fall on their knees in gratitude to God for their deliverance. Nor could they be persuaded to taste the brandy which was offered them, although the islanders are noted for their love of strong drink.

“These facts were related in the church in Oakland, with these strange people sitting there,—four men and one woman,—survivors of the little band of twelve. Their skin is black, but their features are good, and their faces have a sweet, gentle expression which makes them very attractive. Their ears are pierced, or, rather, slit, after the manner of the islanders, and, though they once probably hung nearly to the shoulders, they have so far given up barbarous customs as to allow them to grow nearly together again. How surprised they must have been to find Christians with holes in their ears! Indeed it seems as if their innocent, devout, wondering ways were the most searching criticism this coast has had in a long time. They are the missionaries! Their well-worn Bible was exhibited, also their Hymn-book. Of course they could not understand a word of sermon or song, but it was interesting to see that during the prayer they did not merely cover or close their eyes, but *their bodies were bowed*. They visited the Sunday-school and sang one of their hymns which sounded like ‘Ortonville.’

“Those who, as children, bought stock in the missionary ship *Morning Star*, would have been interested in seeing these dark-skinned islanders and in thinking that, perhaps, *their* ship helped in the conversion of these very souls. They sailed for Honolulu, in the *Suez*, March 3rd. There they will be able to communicate with Mr. and Mrs. Bingham, who made a translation of the Scriptures into their language. Through friends of the Binghams we shall be able to learn more about their experiences and history. At Honolulu they will wait for the *Morning Star* to take them home when she makes her annual trip to the islands.

Books, Etc.

THE DIGNITY OF HUMAN NATURE: a Thanksgiving Sermon preached in the

Collegiate Reformed Dutch church, New York City, Nov. 30th, 1882, by Rev. E. B. Coe. Printed by the Consistory, pp. 21.

Rev. Dr. COE proves himself a strong thinker by the skill with which in its vital and vulnerable points he pierces the philosophy and pretensions of the "scientific" (so called) thinkers of the day, and demonstrates the fundamental position upon which the Christian religion and church have stood from the first in their relations to and work for humanity. It was a wise thing to print the discourse, and we trust its circulation may be amply provided for.

SIXTY-FIFTH ANNUAL REPORT of the Society for Promoting the Gospel among Seamen of all Nations in the Mariners' church of the port of New York.

We can only announce our receipt of this interesting record of the New York Port Society's operations for the year 1882. We shall refer to it more fully in our July issue.

Sailors' Home, New York, 190 CHERRY STREET.

Report of F. Alexander, Lessee, for the month of

APRIL, 1883.

Total arrivals..... 153
Deposited for safe keeping..... \$2,052
of which \$935 was sent to relatives and friends,
and \$1,003 was returned to depositors.

Planets for June, 1883.

MERCURY is an evening star until the evening of the 7th at 11 o'clock, when it is in inferior conjunction with the Sun; is a morning star during the remainder of the month; is invisible during the first half of the month, being very near the Sun, but rises on the morning of the 30th at 3h. 22m., and north of east 25° 42'; is in conjunction with the Moon on the forenoon of the 5th at 8h., 11m., being 52' north; is stationary among the stars in Taurus on the evening of the 19th at 8 o'clock.

VENUS is a morning star rising on the 1st at 3h. 11m., and north of east 17° 58'; is in conjunction with the Moon on the evening of the 2nd at 11h. 7m., being 1° 31' south.

MARS is a morning star rising on the 1st at 2h. 42m., and north of east 14° 52'; is twice in

conjunction with the Moon during this month, the first time on the morning of the 2nd at 5h. 42m., being 1° 43' north, and then again on the evening of the 30th at 10h. 45m., being 37' north; at this time is eclipsed to all persons situated between the parallels of latitude 1° north and 65° south.

JUPITER is an evening star setting on the 1st at 9h. 11m., and north of west 31° 32'; is in conjunction with the Moon on the afternoon of the 6th at 3h. 39m., being 4° 21' north.

SATURN is a morning star rising on the 1st at 4h. 8m., and north of east 24° 56'; is in conjunction with the Moon on the morning of the 4th at 4h. 7m., being 2' north; is in conjunction with Venus on the evening of the 19th at 7 o'clock, being 35' south.

New York University.

R. H. B.

Marine Disasters, April, 1883.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the month was 26, of which 9 were wrecked, 6 abandoned, 3 missing, 5 sunk by collision, and 3 burned. The list comprises 3 steamers, 7 ships, 7 barks, 3 brigs and 6 schooners.

Below is the list, giving names, ports, destinations, &c. Those designated by a *w* were wrecked, *a* abandoned, *m* missing, *s c* sunk by collision, and *b* burned.

STEAMERS.

Calvert, *s. c.* from Baltimore for P. Antonio, Ja.
Wm. Akmann, *w.* from Westport for San Francisco.
Valetta, *w.* from Halifax for Boston.

SHIPS.

Zorka, *b.* from New York for St. John, N. B.
Southern Chief, *w.* from Shanghai for Victoria, V. I.
Gettysburg, *w.* from Honolulu for Victoria, V. I.
War Hawk, *b.* from San Francisco for Point Discovery.
British Enterprise, *s. c.* from Newcastle, E., for San Francisco.
Oracle, *w.* from San Francisco for Liverpool.
Freydis, *m.* from Pensacola for Amsterdam.

BARKS.

Lepanto, *a.* from Pensacola for Cienfuegos.
Dahlia, *a.* from Brunswick, Ga., for London.
Emma, *a.* from Pensacola for London.
Mary S. Gibson, *m.* from Baltimore for Antwerp.
Albert, *w.* from New York for Havana.
Colchagua, *w.* from Iquique for Hampton Roads.
Rosy Morn, *m.* from Beaufort, S. C., for Newport, E.

BRIGS.

Marie, *a.* from Galveston for Queenstown.
Athalia Lord, *a.* from Wilmington, N. C., for Hamburg.
Monjuich, *s. c.* from Rio Janeiro for Savannah.

SCHOONERS.

Gov. Goodwin, *b.* (Fisherman.)
 Kit Carson, *s. c.* from Pautuxet for Boston.
 Liz Thompson, *s. c.* (Fisherman.)
 Mary J. Russell, *a.* from Jacksonville for Lees-
 burg, N. J.
 Geo. Lewmon, *w.* from Onancock, Va., for Key-
 port, N. J.
 Dora S. Prindall, *w.* from Boston for New Or-
 leans.

Receipts for April, 1883.

MAINE.

Bangor, 2nd Bap. S. S. \$ 10 00
 Kittery, Rev. W. W. Dow. 2 00

NEW HAMPSHIRE.

Atkinson, Cong. church. 4 38
 Hinsdale, Cong. church. 10 00
 Hudson, Cong. church. 4 25
 Mount Vernon. 4 12

MASSACHUSETTS.

Amesbury & Salisbury, Union Evang.
 church. 6 00
 Attleboro, Miss Mary J. Capron and
 her S. S. of 2nd Cong. ch., for lib. 20 00
 Auburn, Cong. S. S., for lib'y. 20 00
 Boston, a Friend. 10 00
 Schr. *James R. Morse*, Capt. Col-
 cord. 1 00
 A Friend. 50
 East Hampton, Payson Cong. ch. S.
 S., to refit Lib. No. 3,580. 7 00
 1st Cong. church. 38 30
 Gloucester, Evang. church. 20 00
 Leicester, 1st Cong. church. 15 56
 Lowell, Belvidere Mission School, for
 lib's, per Sam'l Lovell, Sup't., 40 00
 Montague, 1st Cong. church. 4 87
 Natick, Cong. church. 15 00
 Peabody, Cong. church. 20 00
 Randolph, Cong. church. 75 89
 Sheffield, 1st Cong. church. 11 50
 Southampton, Cong. ch. and Soc'y. 27 00
 Topsfield, Cong. church. 5 87
 Uxbridge, Cong. church. 8 50
 Warren, Cong. S. S., for lib'y. 20 00
 Worcester, Central church. 22 49

CONNECTICUT.

East Windsor, 1st Cong. church. 10 00
 Essex, 1st Cong. church. 15 14
 Groton, Cong. ch. S. S., for lib'y. 20 00
 Guilford, 1st Cong. church. 3 00
 New Britain, 1st ch. of Christ. 32 39
 North Greenwich, Cong. church. 15 00
 Old Lyme, Mrs. Elizabeth Griswold. 10 00
 Sherman, Cong. church. 10 00
 Stonington, Mrs. Jerusha Pomeroy. 5 00
 2nd Cong. ch. and Soc'y. 35 50
 Wethersfield, Frances Wright. 5 00

NEW YORK.

New York City, on acc. of legacy of
 John S. Kenyon, deceased, per
 Erastus T. Brown, Ex. and Trustee. 1000 00
 Henry Day. 25 00
 Arnold, Constable & Co. 25 00
 John Monroe & Co. 25 00
 Hoyt Bros. 25 00
 Cash. 25 00
 Robbins & Appleton. 25 00
 W. B. Dinsmore. 25 00
 Mrs. Lispenard Stewart. 20 00
 Mrs. James Brown. 20 00
 Mrs. A. C. Kip. 20 00
 J. E. McGregor, for lib'y. 20 00

"Lyons," for lib'y. \$ 20 00
 Bethlehem Mission S. S., for lib'y,
 per D. M. Devoe. 20 00
 George F. Betts. 15 00
 Phelps Mem'l Chapel, E. 35th St.,
 per Geo. E. Marshall, Treas. 11 29
 Lazell, Marsh & Gardner. 10 00
 Willard Parker, M. D. 10 00
 Wm. Alexander Smith. 10 00
 T. A. Brouwer. 10 00
 Mrs. Elliot C. Cowdin. 10 00
 Wm. M. Halsted. 10 00
 James L. Banks, M. D. 10 00
 James C. Carter. 10 00
 W. W. Kip. 10 00
 Capt. Alexander Slater, of ship *New-*
man Hall, of Liverpool, Eng., for
 library work. 10 00
 F. H. C. 10 00
 H. G. M. 10 00
 D. M. & Co. 10 00
 Cash. 10 00
 Cash. 10 00
 D. Clarkson. 5 00
 John H. Boynton. 5 00
 S. Wilde's Sons. 5 00
 C. G. Landon. 5 00
 Alfred C. Post, M. D. 5 00
 A Well Wisher. 5 00
 Gaylord Watson. 5 00
 Mrs. P. Bullard. 5 00
 C. Butler. 5 00
 E. N. Taler. 5 00
 Capt. Thomas F. Sproul, ship *Alex-*
ander McNeil, for lib'y work. 5 00
 Capt. Turner, bark *Elgin*, for lib'y
 work. 3 00
 Capt. F. B. Perkins, ship *Mount*
Washington, for lib'y work. 2 50
 Capt. H. Nickerson, schr. *H. B. Di-*
verty, for lib'y work. 2 00
 D. A. Grant. 2 00
 Saugerties, Ref. ch., of wh. \$20 from
 S. S., for lib'y. 26 92
 Southampton, Pres. Congregation. 34 55
 Springfield, Mrs. A. A. Cotes Winsor,
 for lib'y. 20 00
 Tarrytown, 1st Ref. ch., of wh. "G.,"
 for lib'y, \$20. 35 00

NEW JERSEY.

East Orange, Miss Emma Towne, for
 library. 20 00
 Elizabeth, Westminster Pres. ch. 23 00
 Newark, Central Pres. ch. 20 00
 Miss Abbey Coe, to refit library
 No. 5,514. 6 00
 Newfield, Mrs. Hannah Howe. 5 00
 Plainfield, Mr. L. Myers, to const.
 self L. M. 30 00
 Princeton, Chas. H. Macloskie. 2 00
 Trenton, Mrs. P. Katzenbach. 5 00

PENNSYLVANIA.

Philadelphia, legacy of Alida V. R.
 Constable, deceased, per Thomas
 L. Kane, Ex. 1015 00

DISTRICT OF COLUMBIA.

Washington, Mrs. Jane O. Mahon, for
 lib'y, in memoriam Mrs. Edith
 Harlan Child. 20 00

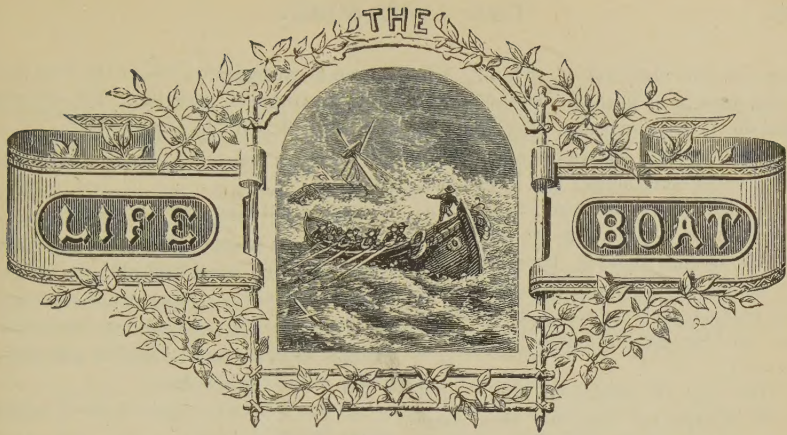
GEORGIA.

Ways Station, Miss E. J. Clay. 10 00

CALIFORNIA.

San Francisco, master, officers and
 crew, ship *Enos Soule*, for lib'y
 work. 13 25

\$3,406 77



"Cast thy bread upon the waters: for thou shalt find it after many days."—Ecc. II: 1.

Percy and his Pastor.

BY REV. GEORGE L. SMITH.

"Percy, my boy," said the Rev. Mr. Patterson to a lad about eight years old in his congregation, "do you pray?"

"Yes, sir," was the prompt reply; "every night before I go to bed I say, 'Now I lay me down to sleep,' &c., the little prayer that mother taught me when I was a real little bit of a fellow, and in the morning I have another, which begins, 'Now I wake to see the light,' which I say."

"Well, that is a very good thing, certainly, to pray every night and morning, but don't you ever pray at any other time?"

"No, sir; I don't often think about it at any other time, and then if I do think about it when I am out-doors I haven't got my bed to kneel down beside, and so I couldn't pray very well."

"Percy, do you ever speak to your father or mother at any other time than just as you are going to bed or just getting up?"

"O, yes; I speak to them a great many times through the day, and any time when I feel like it."

"Well, do you always go into your little bed-room before you speak to them, asking them to come there with you?"

"No, sir; I just speak to them wher ever I happen to be when I want to say something, if they are there; and if they are not I speak to them wherever I can find them."

"Well, now, Percy, why do you not do with your Heavenly Father just as you do with your father and mother on the earth—speak to Him often? When you go to bed at night you kiss your father and mother and bid them 'Good-night,' and when you get up you say 'Good-morning' to them, and then all along through the day you frequently speak to them, sometimes asking them for something, and sometimes thanking them for something, and sometimes telling them something that has given you pleasure or caused you grief. Why won't you do the same with your Heavenly Father? Speak to him in the morning and at night as you do, and then speak to him all the while through the day whenever you wish to ask anything, or thank him for something that he has given you, or tell him about something that has caused you pleasure or pain. Then you speak to your parents wherever you can find them when you want to speak; you can find your Heavenly Father always present

whenever you wish to speak to him. You do not have to go into your bedroom and kneel down by your bed to find him; he is everywhere, and he can hear you standing up or walking along; and he can hear you whether you speak out loud or not, for he can see into your heart and know your thoughts. Besides, Percy, you do not always say just the same things to your parents, do you; you just say whatever you feel like saying at the time, do you not?"

"Yes, sir! It would be funny if I should always say just the very same things to my father and mother and never anything else. I guess they would think I was a queer boy."

"Well, now, if you don't always say the same thing to your father and mother here why should you always say the same thing and nothing else to your Heavenly Father? Don't you sometimes want to ask him for different things, or thank him for different things, or tell him about different things?"

"I suppose I would if I should think about it."

"Yes, very likely you would, Percy, and that is what I want you to do, my boy—'think about it.' Remember that your Heavenly Father is everywhere present, and you may always speak to him, not only morning and evening, but every hour and every minute of the day and the night."

Found at Last.

A little girl stood by her mother's death-bed and heard her last words:—

"Jessie, find Jesus."

When her mother was buried her father took to drink, and Jessie was left to such care as a poor neighbor could give her.

One day she wandered off with a little basket in her hand, and trudged through one street after another, not knowing where she went. She had started out to find Jesus. At last she stopped, from utter weariness, in front of a saloon. A

young man staggered out of the door and almost stumbled over her. He uttered the name of Him she was seeking.

"Can you tell me where He is?" she inquired.

"What did you say?" he asked.

"Will you please tell me where Jesus Christ is? for I must find him."

The young man looked at her curiously for a minute without speaking; and then his face sobered, and he said in a broken, husky voice, hopelessly:—

"I don't know, child—I don't know where He is."

At length the little girl's wanderings brought her to a park. A woman, evidently a Jewess, was leaning against the railing, looking disconsolately at the green grass and the trees.

Jessie went up to her timidly.

"Perhaps she can tell me where He is," was the child's thought. In a low, hesitating voice she asked the woman:—

"Do you know Jesus Christ?"

The Jewess turned fiercely to face her questioner, and in a tone of suppressed passion exclaimed:—

"Jesus Christ is dead!"

Poor Jessie trudged on, but soon a rude boy jostled against her, and snatching her basket from her hand threw it into the street. Crying, she ran to pick it up. The horses of a passing street-car trampled her under their feet—and she knew no more till she found herself stretched on a hospital bed.

When the doctors came that night they knew that she could not live until morning. In the middle of the night, after she had been lying very still for a long time, apparently asleep, she suddenly opened her eyes, and the nurse, bending over her, heard her whisper, while her face lighted up with a smile that had some of heaven's own gladness in it:—

"O Jesus, I have found you at last!"

Then the tiny lips were hushed, but the questioning spirit had received an answer. —*Old Colony Herald.*

Loan Library Reports.

The whole number of new Loan Libraries sent to sea from the Rooms of the American Seamen's Friend Society at New York and at Boston, Mass., from 1858-9, to April 1st, 1883, was 7,764; and the reshipments of the same for the same period were 8,100; the total shipments aggregating 15,864. The number of volumes in these libraries was 419,420, and they were accessible, by original and reshipment, to 301,425 men. Nine hundred and forty-three libraries, with 33,948 volumes were placed upon vessels in the United States Navy, and in Naval Hospitals, and were accessible to 107,995 men.—One hundred and six libraries were placed in one hundred and six Stations of the United States Life Saving Service, containing 3,816 volumes, accessible to seven hundred and forty-two Keepers and surfmen.

During April, 1883, seventy-one loan libraries, twenty-four new and forty-seven reshipped, were sent to sea from our Rooms at New York and Boston. The new libraries were Nos. 7,690 and 7,695-7,710, inclusive, with Nos. 7,719, 7,720, and 7,721, at New York;—with Nos. 61, 7,842, 7,843, and 7,849, at Boston.

The forty-seven libraries reshipped were:—

No. 2,707,	No. 4,851,	No. 5,755,	No. 6,556,	No. 6,829,	No. 7,046,	No. 7,324,	No. 7,454,
" 3,372,	" 5,130,	" 5,777,	" 6,606,	" 6,834,	" 7,177,	" 7,332,	" 7,480,
" 3,880,	" 5,173,	" 5,904,	" 6,638,	" 6,858,	" 7,272,	" 7,354,	" 7,486,
" 4,008,	" 5,406,	" 5,957,	" 6,660,	" 6,966,	" 7,276,	" 7,373,	" 7,493,
" 4,603,	" 5,449,	" 6,106,	" 6,692,	" 7,012,	" 7,310,	" 7,385,	" 7,519,
" 4,834,	" 5,633,	" 6,401,	" 6,697,	" 7,045,	" 7,317,	" 7,402,	

Working for Jesus.

A preacher in England was once talking about the heathen, and telling how much they needed Bibles to teach them of Jesus. In the congregation was a little boy who became intensely interested. He wished to help buy Bibles for the heathen. But he and his mother were very poor, and at first he was puzzled to know how to raise the money.

Finally he hit upon the plan. The people of England use rubbing or door-stones for polishing their hearths and scouring their wooden floors. These stones are bits of marble or freestone begged from the stone-cutters or marble-workers.

This little boy had a favorite donkey, named Neddle. He thought it would be nice to have Neddle help in the benevolent work. So he harnessed him up and loaded him with stones, and went around calling:

"Do you want any door-stones?"

Before long he raised fifteen dollars. And then he went to the minister and said:—

"Please, sir, send this money to the heathen."

"But, my dear little fellow, I must have a name to acknowledge it."

The lad hesitated, as if he did not understand.

"You must tell me your name," repeated the minister. "that we may know who gave the money."

"Oh well then, sir, please put it down to Neddle and me; that will do, won't it, sir?"

Weaving Sunshine.

"You can't guess, mamma, what Grandma Davis said to me this morning, when I carried her flowers and the basket of apples?" exclaimed little Mary Price, as she came running into the house, her cheeks as red as twin roses.

"I am quite sure, darling," said mamma, "that I cannot; but I hope it was something pleasant."

"Indeed it was, mamma," said Mary. "She said, 'Good morning, dear; you

are weaving sunshine.' I hardly knew what she meant at first, but I think I do now; and I am going to try to weave sunshine every day."

"Mother," concluded Mary, "don't you remember that beautiful poetry, 'Four Little Sunbeams,' you read to me the other day? If those sunbeams could do so much good, I think we all ought to try to be little sunbeams!"

After a few moments' pause a new thought seemed to pop into Mary's little head, and she said:—

"O, mamma, I have just thought! When Lizzie Patton was here she told me that her Sabbath-school class was named 'Little Gleaners,' and I know another class called 'Busy Bees.' Now next Sabbath I mean to ask our teacher to call our class 'Sunshine Weavers,' and then we will all go on weaving sunshine."

It is a good plan. Sunshine weavers will be kindly remembered long after cross, hateful people have been forgotten.
—*The Sunnyside.*

"Would you Leave the Little Lambs Out?"

There had been continued service in the church of ——— a number of days, and the religious interest throughout the community was intense. It was the most powerful revival I have ever witnessed. Among those who had constantly been attending the services was ———, the grandson of Judge ———, a distinguished man in the community, and the grandson of one of the founders of the Christian church in Kentucky. Our pastor announced one day that on that evening there would be a meeting of the session for the reception of members. ——— was only eleven years old, but his heart had been touched by the Spirit of God. He asked the permission of his grandmother, under whose charge he was, to present himself to the elders. She was astonished and embarrassed, and said:—

"My dear child, you are too young. You must wait until you are older."

This was more than young ——— could endure. He burst into tears, and hid his head in her lap. It was some time before he regained composure. He then said:—

"Grandma, if you had a flock of sheep and lambs, and it was winter time, would you put all the big sheep in stables and leave the little lambs outside in the snow and the cold?"

The little boy's faith and earnestness triumphed. His grandmother assented. He was examined as to his faith in Christ and received into the church.

It is many years since. He was afterwards a student at college under my tuition. He was a bright and diligent student. He became a physician, and the head of a public institution of the State of Kentucky. He is still an earnest and devoted follower of Christ. Early piety is apt to become eminent piety.—*American Messenger.*

Do you Think to Pray?

Ere you left your room this morning
Did you think to pray?
In the name of Christ, our Savior,
Did you sue for loving favor
As a shield to-day?

When you meet with great temptations
Did you think to pray?
By his dying love and merit
Did you claim his Holy Spirit
As your guide and stay?

When your heart was filled with anger
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

When sore trials came upon you
Did you think to pray?
When your soul was bowed with sorrow,
Balm of Gilead did you borrow
At the gates of day?

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